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AMERICAN MISSIONARY ASSOCIATION.

MISSIONARY EXCERPTS.

Henry Ward Beecher once said that "there is more of the Gospel in a loaf of bread than in a bundle of tracts." As he intended it, the remark contains an important truth. It is evident, however, that much depends upon the *motive* that lies behind that loaf of bread. If it be given as if man *could* live by bread alone, or in a spirit of hostility to religious faith, it ceases to be the Gospel, and has no claim to its hallowed name.

The *American Missionary Association* aims to give both these gifts to the Freedmen, and for this reason, it urges its claim to the sympathy and support of the *Christian* public. While it goes largely into supplies of clothing to cover the naked, while it establishes and supports schools with some two or three hundred teachers for their education, it aims to impart the more important gift of the Gospel for the heart.

We make some extracts from the letters of missionaries and teachers, that our readers may estimate the sweet and salutary influence of simple and unostentatious labors upon a people, made acutely susceptible by the novelty of their position, and the strong stimulus of their excited hopes. One of our teachers in Virginia says:

"My Sabbath School is largely increased in number and in interest. I have gathered in over one hundred and fifty, which is about all there is within three or four miles of my school."

Another teacher in Mississippi, after speaking of the interest of his scholars, and their expressed desire to be like the Yankees, adds:

"But what is better than all this, a deep quiet work of grace is in progress, extending almost over the entire colored population, and to some of the colored regiments stationed here. The work is characterized by great stillness with a corresponding earnestness. Several of my pupils are indulging hopes, and others are inquiring. We are greatly encouraged and refreshed . . . God follows his work of justice with his work of grace."

A teacher in Maryland thus writes of her pupils:

"They are remarkably susceptible to religious impressions and religious instruction; readily commit to memory passages from the Bible, little hymns and prayers. I have taught them the fundamental doctrine of our holy Christianity, simplified to their capacities, hoping that from the seed sown, a harvest will be gathered to the divine glory. God has given me great sympathy for them. I have been the repository of their perplexities, cares and griefs; and much of the time between the afternoon session and dark, I have spent in their tents, visiting the sick, distributing clothing, &c."

The prayer meeting last evening was well attended, and interesting. I always meet with them, and read a chapter to them. Sabbath evening they call my meeting, but they take part in the exercises. One evening there were eleven white men present. Some of the young men here have asked me to meet them Sabbath morning in a Bible class. None of them are professing Christians, and

though not sent to them, I thought I ought to comply with their request. Five were present last Sabbath.

I feel very anxious to interest them, so that they may continue to come, and also to benefit them. Will you not pray for this? I try to keep in mind that my work here is to win souls for Christ, and to make every thing else secondary to that, but I can report nothing which shows progress in this respect, though many, when I talk with them, profess to be "trying to pray" as they express it. I am in the schoolroom all day on the Sabbath, and try to make the day profitable to those who come. Our Sabbath School is at two o'clock, but I am the only teacher.

Can it be doubted that efforts like these, conjoined with a life of unobtrusive and self-sacrificing worth must exert a healing as well as holy influence upon that little isolated community?

One of our missionary teachers in Mississippi, wrote a short time since:

"Brother L. and I are teaching in a regiment near us. The regiment is heavy artillery, twelve hundred strong. A glorious revival has begun in connection with our labors here. Wonderful are the works of the Lord at this time among this people. *Fifteen* of our soldiers dropped on their knees yesterday for prayers, at the moment an opportunity was given."

A teacher in North Carolina thus wrote some weeks since:

"The people cry out: "We never saw such times before; we never saw anything like this. O, it is *freedom* in two senses; it is life in two respects." Praise the Lord Jesus for the work in our Eden. Both white and colored feel the shower from the skies. I wish you could have heard the songs of praise echo through the pines last Sabbath evening."

We could easily extend quotations of this general character. The lesson they teach is very obvious. Their significance must be manifest to the *Christian* comprehension of those who recognize the fact that religion is man's greatest need, while they reveal the fatal omission of that policy for the Freedmen which, whatever else is given or done, ignores the Gospel.

From Am. and Com. Adv.

BALTIMORE, August 2, 1865.

VACATION OF THE COLORED SCHOOLS.—The two large schools (Lincoln and Birney), in this city, and also those at Port Deposit and Darlingtown, all under the auspices of the American Missionary Association, have just closed for the vacation of several weeks. It is about six months since these schools were opened as *free schools* for the children in their immediate vicinity, and under the tutorship of competent teachers from New England the scholars have made commendable progress in the common branches of education, and the promptness and accuracy which some of the most advanced scholars displayed in reciting their lessons, would, doubtless, have astonished some of those persons who doubt the capability of the colored race to receive a fair education. We understand that these schools and also additional ones will be opened after a few weeks vacation.

VIRGINIA.

From a Female City-Missionary.

A returned soldier, whose children were formerly my scholars, requested me to call before I left town, and I did so. It would be interesting could his manner and language exactly be transferred to paper, as he expressed his grateful appreciation of the efforts for the improvement of his children, and his delight in the concert of colored children which he attended the previous evening.

He had been absent in the army, and had just returned; this was the first time he had seen such a gathering. He could hardly find words for his joy, at the excellent appearance of the young assembly—all members of the Portsmouth schools. He is a man of sound sense; fervent piety, and more than usually reflective. He has a gentle unassuming manner, and there is the best evidence that he has been a faithful soldier of the cross, while in the army. The regiment to which he belonged was remarkable for its Christian men. Its full history would be worthy of permanent record. It reminds one of Cromwell's invincibles. Prayer meetings were frequently held, and regularly attended—and they faithfully exhorted and encouraged one another according to their peculiar trials and perils, especially in their spiritual warfare. They were enabled to maintain such integrity of character, that they were marked men, so far as their regiment was known, and dis-

tinguished for their soldierly and Christian qualities.

I meet occasionally with those who are seeking an interest in Christ—one woman, whom I have long known, has been such an inquirer for some time. Since she became free, being a widow, she has struggled through many afflictions, endeavoring to maintain her family with as little assistance as possible, evincing much strength of character. She has been doubting and dissatisfied, because she had not peculiar manifestations in her experience, but now she seems to be gradually obtaining peace in simply believing in Christ, expressing an earnest desire to live worthy of His name, with a sensitive conscience, and a heart much given to prayer. Another in a similar state has expressed the purpose to follow Christ with the light she has, although special manifestations, which she was inclined to regard as very important, were not granted. She was determined to persevere in prayer, looking to the Lord for help to serve Him—apparently with a clear view of her own unworthiness and dependence on the merits of Christ, and with a tenderness, humility, and spirit of confession that are truly hopeful.

I see much that proves the high moral apprehension of this people, as well as a decided tendency to the evangelical idea that abases self, and exalts God—the idea of human unworthiness, which affords an impressive verification of the Scriptures, that God hath hid these things from the wise and prudent, and revealed them unto babes. I believe there is a peculiar capacity for a noble spiritual life, proved, not only by the fact that they have preserved so much that is admirable, through the most degrading condition of human existence, but by those bright Christian examples that they furnish. I have lately often met such an one. Her husband, a man highly esteemed in his church for his piety, died some months since. They were slaves before the war. Her only child died years ago. She has adopted two children, and supports herself comfortably by her industry. Her soul is sustained by a calm unshadowed faith in God. There is that marvellous spiritual manifestation that reminds me of "Uncle Tom," such implicit trust in the Divine wisdom, such self abasement, and joyful acquiescence in the Divine will; such gratitude for what God has wrought for her and her race. Next to religion she says, she thinks, is liberty.

Another, whose life I have had much opportunity of observing, who has often accompanied me in visits to the afflicted, is a blessed illustration of Christian endurance and charity. She is a tried friend. The Lord is comforting her in her last days. Her youngest daughter has just returned to her. She has heard from two of the six who were sold away from her, and she now hopes soon to see all who are living. In widowhood and poverty she has been struggling along, ministering whenever she could to the sick and afflicted, giving words of counsel and comfort, taking a great interest in the schools and teachers. It is delightful to see her rejoicing in the restoration of her child, and beholding the fulfillment of her prayers. Her daughter is devoted to her, and will, probably, with the help of her enterprising husband, make her permanently comfortable.

One of the most beautiful instances of the power of grace that I have seen, is an old woman, who in a few months will be one hundred. She is entirely blind, but her mind seems clear and strong. She is living in sweet reliance on Christ from day to day, chiefly desirous that His will be done. It is a privilege to talk with her. She is delighted in hearing the Bible read, and with religious conversation, even her aged sightless face *then* becomes animated, and beams with an expression that could only originate in a heart enriched by the Saviour's love. All her life in the prison and mire of slavery, branded by prejudice, never permitted to read the Word of God for herself, feeble, soon expecting the summons—in her hundredth year—*blind*, yet triumphing in her risen Saviour. What a witness to the beauty of the Gospel, and the victory that is in Christ.

CHEERFUL GIVERS.

I never heard a heathen complaining of the amount he pays for the support of idolatry. I know very well that love does not prompt it. Fear or hope has more to do with it; no such motive as a Christian feels. But still it cannot be denied, so far as my observation extends, that these devotees of gods, that are no Gods, are cheerful givers.—*Ashmore.*

NORFOLK SCHOOLS.

NORFOLK, VA., *June* 1, 1865.

MAJOR HOFFMAN, *Asst. Adjt. Gen.*

Major—In obedience to General Order, No. 30, current series, Headquarters District of Eastern Virginia, we have the honor to submit the following report of Colored Schools for the month of January, 1865, for the District South of James River:

At the beginning of the month, all the public school-houses were taken possession of for the use of white children, and the colored schools, which had occupied two of these houses were transferred to Concert Hall and the Bute Street Baptist Church. The loss of these conveniently arranged school-rooms was severely felt by the teachers, and produced a partial check to the progress of their pupils. Much, however, is still being accomplished. Very many children, who began to learn the alphabet last October, can now read well in the Primer, and some have commenced the First Reader. The Principal of the schools in the First District says: "After an experience, as teacher, of nearly twenty-one years, I can say that these pupils behave as well, are governed as easily, and learn more readily than white children."

The Principal of the Third District gives the following interesting report of the "Night School" in Norfolk:

"There is no part of the educational field in this city which presents so many attractive features as the 'Night School' held at the Bute Street Methodist Church. A large majority of the pupils are engaged in daily labor, and almost their only leisure is this evening hour which is so faithfully devoted to the acquisition of knowledge."

To the Christian philanthropist, the sight of these middle-aged and older pupils who come by families, bringing their primers and slates, with faces all aglow, in their desire to receive the much coveted lesson, is one of peculiar interest.

Number of sessions in January	18
" Pupils registered	528
Average attendance	384
Number of teachers	34
" Pupils in the alphabet	1
" " " Primer	204
" " " First Reader	107
" " " Second "	81
" " " Third "	59
" " " Fourth "	1
" " Who Write "	196
" " " Study geography	112
" " " " mental arithmetic	181
Number of pupils who study grammar	4
Number of pupils who study written arithmetic	34
Voluntary contributions from pupils	$95 95
Current expenses of the school, to date	92 78
Amount in the Treasury, Feb. 1	$3 17

The night school in Portsmouth numbers 324 pupils; that on the Wise Farm, 119.

The number of pupils in the night schools upon the other farms are included in the general monthly report.

Yours respectfully,

W. H. WOODBURY,

CAPT. O. BROWN, A. Q. M.,

Superintend'g Com., Colored Schools.

FROM A TEACHER IN VIRGINIA.

July 27th, 1865.

I have now been in this place about nine months, and class those nine months among the happiest of my life. It is quite a retired country place, about six miles from any town, and the Freedmen whose children constitute our school are scattered about on the adjacent plantations, but few being on this farm, and some living at quite a distance. Several strangers visiting us have inquired with surprise, "Why, where do you get your school from?" We can hardly tell them, only that some of the children come from a distance of three miles or more.

Our school from the commencement has been very pleasant and interesting. The progress of the greater part of our pupils has been far beyond our expectation. We have had no Night school since the middle of January, the great revival of religion having continued until late in the spring, and the nights were then too short to think of starting them again. Quite a large number of the grown people are Sabbath school scholars, and are thus adding a little to what they learned last winter, instead of forgetting. The revival among us resulted in full a hundred conversions. It was the most glorious work I ever witnessed, and has made quite a marked change in the society. I was much gratified at a remark of a white gentleman in a conversation a short time since. He was telling me of various losses he had suffered from the frequent visits of thieves, and when I asked if they were late occurrences, he replied "Oh, no! that was before the Revival. They have not troubled me since."

The improvement among a part of the older people here, is in some respects rather slow. It is so hard to overcome the old habits brought from slavery. The custom which has been the most trouble to us, the most difficult to reason them out of, is that of "getting happy" as they call it, or having "Religious spasms" as they are termed by others. The greater part of our people are too much enlightened to think such conduct proper in the worship of God, some few have been reasoned out of it since we came, but the few who still adhere to the practice are not yet convinced. It is true that they have ceased to do so here at our place of worship, but when they have their meeting sat private houses, that, I hear, is still the most important feature. Still I am not hopeless in regard to them, but believe they will abandon the foolish custom after a time, as they find it abandoned in other places, and that public opinion is against it.

The majority of the people here are of rather a superior class. Most of them were raised in this immediate vicinity, and are in comparatively comfortable circumstances. Nearly all are industrious. I know but three or four that can be termed lazy within the circle of my acquaintance. I certainly never saw people strive harder to make money. Men, women, and children are alike striving in every possible way to make a penny. If Uncle Sam would only divide these large plantations of confiscated land among these people, instead of returning them to their former owners, (who are still as bitter rebels as ever,) there would soon be no further need of taxing the Missionary Societies to send out teachers among them, for they would be able to employ their own teachers. Indeed, even now they tell me that if they could be permitted to rent as they are now doing, after another year they could pay their own teachers. This they are very anxious to do. It seems to be almost the height of their ambition. It will be a proud day when they can feel that they and their children are being instructed by teachers employed by themselves. They are deeply interested in the schools, and very anxious to have them continued. They often speak of the kindness of the Missionary Societies in sending them teachers and preachers.

I know of no greater field for usefulness, and no happier work, than is to be found among this people, and I would gladly spend my life in such a work. I think, too, the people here have the most flattering prospect before them, if the Government will only help them a little longer, until they are able to help themselves. And I trust that the help of the Government and Mission Societies will not be thrown away upon them as a people.

The return of the rebels to this vicinity, after the fall of Richmond, made our home a little less pleasant than before. Of course they look down upon us "Yankees" and "Nigger teachers," with "superior

disdain," and wish us all sorts of unhappy fates, but this was to be expected when they saw us working right against the labor of their lives, that is striving to elevate those whom they have made every effort to degrade, and so, as they dare do no more than talk, we pass it by unnoticed.

Mrs. —— and family occupy a part of this house (their former home) with us. They are as rank rebels at heart as ever, as indeed nearly all who return are. The idea of having "Nigger" schools and meetings in their own house, is terrible to them, and nothing but fear of the authorities keeps them from violence. I did waste some sympathy upon them when they came back so destitute, and apparently humbled, and I thought of their great fall from wealth and splendor to poverty, but since I have seen more of their hearts, and their deadly hatred of our Government, that is all gone, and I now think the Government cannot deal too severely with them.

Before closing this long letter I wish to say that our people here made us a present of thirty-seven dollars and fifty cents some two weeks since. The thought of taking up a collection for us, and the amount raised, were quite a surprise to us, and we feel as if we have reason to be proud of our people, to boast a little of their liberality. They are a dear, good people. We love them dearly, and are constantly receiving tokens of their regard for us. Oh! I am so thankful for the affection of this people, for the privilege of laboring among them, and the blessedness of the work! It seems that I hardly know how to be thankful enough that I was ever sent to Virginia.

The following letter was furnished by one of our missionaries to the *Republican Standard*.

RICHMOND, VA., July 3d, 1865.

MR. EDITOR:—A word about the colored schools here may not be unacceptable to the numerous readers of your valuable paper. On the evacuation of the city by General Lee, and its occupation by the "Yankees," there was a simultaneous rush of the different missionary societies to take immediate possession of the educational interests of the colored people.

Five associations were represented and as many churches (colored) were opened to receive them. Hundreds of children, *young and old*, crowded in; the schools, were immediately organized, and the work of instruction commenced.

The task of collecting, arranging and placing in order this eager, hungering, thirsting crowd was performed by that apostle in the work of educating the Freedmen, Mr. William L. Coan, (of the American Missionary Association) who was also appointed General Superintendent of all the schools in the various associations.

This gentleman before whom chaos would flee affrighted, immediately set about his work and with that admirable skill and celerity which characterizes all his operations, order was soon established, and the teachers, few in number, were placed in their appropriate fields of labor. One of the most noticeable features in the appearance of the children was the neatness and good taste of their apparel; none seeming to be poorly clad,—much less to require the aid which is usually given in clothing the emancipated. Another and still more remarkable feature, was the *fact* that large numbers of the children knew the alphabet; many could spell, and not a few could read and write with considera ble ease and correctness.

On being questioned in regard to the manner in which, despite the most rigorous law prohibiting their learning to read, they had obtained a knowledge of letters, the reply usually was: "their mothers had taught them." On subsequent examinations, their statements were found to be correct: and that many of the parents had actually, *under the very eye of the masters*, found means to possess themselves of that coveted knowledge, which they were now in *secret* imparting to their children.

Whether the deceit practised upon his or her owner to obtain a knowledge of the Bible, which to the slave, was the sum of all learning, was justifiable on strict theological principles, we shall leave for the casuists of the North to decide.

We deal with facts, not with fancies. It is enough for our purpose that a sufficent base was found upon which to grade the schools.—About fifty that could read were placed as an "advanced class" under the instruction of Miss Canady, a teacher of su-

perior qualifications in the employ of the Boston Freedmen's Association. At the end of three months, this class were progressing so rapidly in the different branches of reading, writing, arithmetic, and geography, as to astonish all who heard them.

Another large school under the charge of Miss Jennie Duncan, a teacher in the employ of the "American Missionary Association" of New York, was most successful in its results. The children from A. B. C. darians, and indifferent spellers, rose rapidly to good readers, and apt scholarship in arithmetic, oral and written, geography, and other exercises.

The discipline of this school was perfect, or nearly so, proving conclusively that children to learn well must be taught that "order is heaven's first law."

Much has been said and written in regard to the admixture of white blood as an element of intellectual strength in the colored race. It is true, *too true*, that a large proportion of the race in Richmond, are nearly depleted of their African blood.

But it is true, also, that a genuine negro placed side by side with a half blood in the race for improvement, generally outstrips the other in the contest. This we have seen too often to be contradicted.

In one of the schools here, in a class of over fifty girls, twenty of whom would pass for white children, slightly tanned from exposure to the sun; two prizes were given to the best scholars. They were taken by a black child of twelve years, and a handsome quadroon of eighteen; the black child proving altogether the best scholar for her age and advantages.

A laudable emulation exists among the children to excel in their studies.

The parents take the deepest interest in their education, often visiting the schools and encouraging the teachers by substantial tokens of their esteem and gratitude.

As a proof of the "well to do" condition of the colored people here, by far the largest proportion pay for their books, slates, etc., esteeming it a great privilege to have the opportunity of purchasing the means for the education of their children. This might be cited also as a refutation of the oft repeated slander that the colored people will not work; a falsehood which none but the persistent hater of the negro would dare assert in the face of facts which prove most conclusively, that he *does work*, at least here; and that he is fast reaping the benefits which accrue from well directed industrial pursuits. Distance lends no enchantment to our view of the character of the colored race. We are in the midst of them, and know whereof we speak and write, and we say again what we have before stated to you, that the colored people, as a body, are the only industrious persons in Richmond.

The schools closed the first of July, and open again the first of October. More anon.

CATO.

SOUTH CAROLINA.

From Mr. T. G. Steward.

BEAUFORT, June 28th, 1865.

Much has been written by persons coming from the North, and laboring in this department as Missionaries, Superintendents, Agents &c., upon the condition of the Freedmen who form such a large portion of the population, and among whom they specially come to labor. But still many of the industrious, money-making inhabitants of the North have but a very indefinite conception of the real, moral, intellectual, or financial condition of "these wonderful people." Some expect to find them degraded to nearly a level with the domestic animal. Others think of them only as a very religious and intelligent class of MEN.

Some speak of them as being uncommonly dull, lazy, indolent, and careless of the things that make for their present or future welfare, and the accursed maxim "nigger will steal," is applied to the whole class of exslaves; while others can see nothing in this people but intelligence, morality and religion. Both of these views are false, like any other community in this Christian country, they are made up of a variety of tempers and dispositions, as numerous as the colors of Joseph's coat; they are *men*, moral and intellectual beings, and in almost every possible stage of intellectual and moral development. Some, whose faculties have long lain dormant, struggle into life very slowly. Others who have been house servants or occupied favorable positions, start on the intellectual march, far in advance of their more unfortunate comrades. Some have had such rigid training and extensive practice under their gentlemanly owners in the arts of "*fibbing* and *picking*," that all must allow them to be fully equal to "*white men*" in that respect.

Others are rare specimens of honesty. I know a school of over 200 pupils, on St. Helena Island, wherein it is perfectly safe to drop a penknife, pencil, and the lost article, whatever it might be, would be

carried immediately to the teacher by the finder and given to her for the owner.

Of all the people to be pitied here, the female field hands are the most so. If you could look upon them as they now are, robbed of everything that ennobles woman, and degraded to very nearly a common level with the brute, you would shed tears for the sins of your country, and not be surprised at the fearful retribution that the just God of the oppressed has sent upon us, to teach the people to both love and respect *his image.*

As far as I have any knowledge, the work of gathering in professing believers, by loyal churches, is progressing rapidly and very peacably; but I see no churches that are blessed by revivals, neither have I heard of any, only among the soldiers. In the churches over which I am placed there appears to be an ever growing interest manifested, and we are laboring yet waiting for the times of refreshing to come.

From Mr. J. J. Wright.

BEAUFORT, July 27, 1865.

I desire to write you a few lines concerning the work going on among the soldiers of the 128th Regiment, U.S.C.T., of which I am teacher. Camp Stanton is handsomely located about a half a mile from the city. We have a very convenient tent for the school, and Colonel Howard made it his business, at first, to see that all the *non-commissioned* officers were present shortly after the drum call for school, but now they need no one to prompt them to come, but it would require some power to keep them from school. I have taught in the North several terms, but I had not the least idea with what rapidity persons could learn, till I began to teach these freed soldiers. They make me think of half starved men sitting at a table of plenty.

It is about three months since I opened school; then there were but few who could read or write. Now, all the non-commissioned officers (only those being allowed to attend my school), can read enough to be understood, and some are good readers. The greater part of them can write letters to their friends. Short letters are written and handed to me day after day, to see if they are readable; I have always been able to read them. This is very encouraging to them.

I have quite a large class who have just finished Colton and Fitch's Primary Geography, and I defy any person to ask them a question in it they cannot answer. We have got to short division in intellectual arithmetic, and half through Wilson's third reader.

KANSAS.

Rev. J. W. Fox sends us the following from teachers of the colored school at Lawrence:

LAWRENCE, July 24th, 1865.

You are aware that our school included persons of all ages, from five to fifty-six years, and, consequently, we had many degrees of scholarship, yet all were eager to learn, and many of them made very strenuous exertions to obtain an education.

One old lady said she was willing to work as long as she *could stand*, if by so doing she would be able to read the Bible (at that time she could only read words of one syllable), when, about three months afterwards, she was able not only to read her Bible, but *write* a little—her cup of happiness was full—she thought she 'could never thank the Lord *enough* that he had placed her where she could *learn beautifully*.' A little boy, only seven years old, was very desirous of getting into the second class (Wilson's Third Reader), his book was taken home, and studied early and late, until his purpose was attained, and I venture to say that few adults read with greater propriety than this boy of seven. He was not pressed forward at all—it was optional with him—is not this an answer to the question: Are the colored people *capable* of learning? (he went from his Primer to the Third Reader in four months.) This is not an isolated case. There were many in school, *girls*,

as well as boys, equally bright and capable.

But it is almost impossible to convey any *adequate* idea of the school by writing—one needs to see it, in order to take in its peculiarities. Here is seated a middle-aged man, intently studying the first principles of Arithmetic, yonder is his wife, as diligently pouring over her Primer. Here a mother just commencing to read, there her son of sixteen, trying to conquer the Multiplication Table. In this class is a man just learning his letters, by his side are children five years old at the same lesson, and so on.

Some who had families could attend school but three or four days in the week; the rest of their time being spent in "earning something to eat"—but such was their eagerness to keep up with their classes—that they would study their lessons at home, after their toilsome day of washing was ended. Many refused to go out to work for *high wages*, preferring to work for their board, and go to school while there was opportunity. I have often been asked if colored children learned as readily as the whites—taking all their circumstances into consideration—I never saw any school, that *as a whole*, advanced more rapidly.

In short we found them tractable and docile, ever ready to listen to any suggestions which were offered for their good—particularly was this true of *the older ones*—the *young men*; trifles did not detain them from school, and, when *there*, *all* their time and attention were given to the duties before them. Much more might be said but want of time prevents.

ST. LOUIS, MO.

From Miss Stanley.

There has been a slight decrease in the number of pupils. Some have been compelled to find situations as servants, for the purpose of aiding in the support of their indigent families, and some have removed to other points since the submission of parts of the Southern States to the Federal authority.

I am much encouraged by the interest manifested by my scholars in their book, and their industrious application, and by the earnest endeavor of many to "walk humbly with God." I have enjoyed precious hours of prayer with my little ones, and the Spirit of God has been with us. Even our usual morning devotions have been seasons of refreshment and profit. Oh, that the Father's gracious love may sustain us, and my efforts, poor and imperfect as they are, be, by his grace, blessed to the eternal welfare of these precious souls.

The change in the school is very marked, so much so that it has attracted general attention, even from those who have felt no interest in the schools. The deportment of the pupils, both in school and out, convinces me that the change is radical and permanent, that many are walking uprightly before God. The influence and example of these, over the others, is most happy.

How tenderly God guides and preserves us when we rest wholly and unreservedly upon him; how weak we are in our own strength, but how strong when we do all things unto him.

MISSIONARY WITNESSES.

To some future there will be no more heroic past than our present; heroic in its greatness of aim, in its unbaffled and invincible resolve; in its restless self-sacrifice for knowledge; its true crusade for the Kingdom of Christ; its crowd of humble, unrecorded martyrs, whose places are swept perpetually bare, and yet are perpetually filled. There are no more heroic and sublime records in the past than may be drawn from such commonplace sources as the journals of our great missionary societies.

"The climate of Africa," says Johnson, "is still very unhealthy, and some of my dearest friends and brethren in the Lord have fallen victims to it since my departure. But, by the grace of God, none of these things move me." What more lofty saying than that of old Nyländer: "It is the Lord's battle we are fighting, and we are conquering even when falling!" Rosine Krapf dies among the Gallas, a two years' wife, and prays to be buried there by the roadside, "to remind the pagans of the object that brought her to their country." Mrs. Lehon summons her last strength to say to those at her bedside, "Go on preaching; go on preaching." Bishop Vidal exclaims, 'I am ashamed to die when I have done so little for my Savior."—*Christian Work.*

American Missionary.

NEW-YORK, SEPTEMBER, 1865.

SPECIAL NOTICES.

The notices given under this head in the American Missionary, (paper,) may be found on the cover of this edition, to which we refer our readers for the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc.

FINANCIAL.

THE CLOSE OF THE YEAR.

The fiscal year of the American Missionary Association closes Sept. 30th, and on the 1st day of October, the general arrangements for the new year should be made, and the labors of the missionaries and teachers entered upon. The settling of the accounts of the closing year, the payment to be made to missionaries, and the necessary expenditures in preparation for the opening one, will require very large receipts during the month of September, such as can be secured only by the special, prompt, and liberal contributions of the friends of the cause. Twenty-five thousand dollars ($25,000) is the least sum that can be named, as at all adequate to our necessities, that the Executive Committee may commence the new year with anything like the vigor and energy required by the magnitude of the work.

The last annual meeting of the Association, impressed by the physical, intellectual and spiritual necessities of the colored people of the South, the ripeness of that field for missionary and other labors, its rapid increase in magnitude, and the accumulating responsibilities of christians and philanthropists in relation to the Freedmen, encouraged the Executive Committee to enlarge their efforts in the hope of correspondingly enlarged contributions. The committee did so to a limited extent only, but the change in the action of the Government, and the withdrawing of rations from the teachers, have, latterly, caused an "increase in expenditure, beyond the calculation warranted by the experience of the first eight months of the year. This increase in the cost of the work will probably continue, and make it imperative on us to prepare for it by asking for the amount named, in September.

The simple statement of these facts, will, we are persuaded, stimulate the friends of the freedmen to immediate effort, and ought to be sufficient to secure the amount needed. Will not our brethren in the ministry, earnestly lay this matter before their churches, or their leading members, and urge immediate action, either by special collection in the congregation, on the Sabbath, or at the monthly concert in September, after previous notice has been given, or in some such way as seems to them most effective? And will not invidual christians, not only of wealth, but of moderate means, now give as God has prospered them, and as his continued mercies prompt. We hope no one will wait for another, but each act promptly, even if their individual contributions seem small when compared with the sum required. It is generally the case that the poor, or those in moderate circumstances only, give most often in proportion to their ability. Will not their brethen and sisters blest with larger prosperity, now honor Christ and bless his poor, by giving in even larger proportions than their less favored brethren. Where are their benefactions more needed? where can they do more good?

OUR PLANS FOR THE FUTURE.

Since the meeting of the National Congregational Council in Boston, the Secretaries of the A. M. A. have given their attention to maturing plans for carrying out the liberal vote, recommending the contribution of $250,000 to this association. Recently a meeting of our Ex-Committee was held, to which a number of our Superintendents and Agents were invited. The plans of the Secretaries were submitted, and unanimously adopted. They comtemplate the appointment of District Secretaries for the grand divisions of the country, and efficient agents for the collection of funds, and already a number of such men are obtained, and correspondence now in progress will, it is believed, speedily secure the rest. The names of all will soon be announced.

Another, and quite as important, part of the plan has relation to the work at the South. Our schools and the distribution of clothing will be increased, but measures were adopted, looking to a more thorough and systematic prosecution of our distinctively *religious* efforts. Those best acquainted with the peculiar difficulties, as well as encouragments attendant upon religious culture of this people will, we think, best appreciate the fitness of this portion of our plans. They embrace three classes of workers :—First, the pious teachers, as heretofore ; second, Female Family Missionaries, to go from house to house, reading the Scriptures, and giving instruction in practical, personal, domestic, and social religion—the religion of every day life—the kind of instructions, we are persuaded, most needed by the people ; third, Missionaries, who shall be pastors of our teachers, as well as of the people, and aid and cheer them in their daily duties ; watch over the Sabbath Schools, assist the Female Missionary ; distribute the Scriptures preach the Gospel ; organize churches (as far as practicable), and furnish instruction, academic and theological, to colored ministers, and candidates for the ministry—this last being a kind of labor much needed and most eagerly sought.

With such plans as these effectually carried out, and the earnest co-operation of ministers, churches and friends, we have confident hope of securing the large sum voted by the Council, and of distributing it so as to meet the expectation of our friends, the wants of the Freedmen, and the call of God.

DEATH OF ARTHUR TAPPAN.

The grave has just closed over the remains of our oldest Vice-President. He was gathered to his fathers on the 23d of July, at his residence, New Haven, Connecticut, in his 80th year, after a gradual decay of mental and bodily powers, and a confinement to his bed of about a week.

The lovers of God and of good men have paid deserved tributes to his memory, while some exaggerated, and untruthful statements have been published, that caricature a sincere, unselfish, exemplary, devout and useful man. Our limits do not permit us to record the leading events of his life, nor to expatiate upon the distinguishing traits of character of one who has filled for nearly half a century, so large a space in the commercial, philanthropic and Christian departments of life.

As a boy, he was uncommonly serious-minded, conscientious, diligent, and obedient to his parents. His mother said of him, "I never knew him tell a lie;" and the same could have been as truthfully said of him as he lay upon the bed of death, in his old age, for he ever abhorred deceit, insincerity, and untruthfulness. As a clerk in a hard-ware store in Boston, for seven years, he was remarkable for his industry, economy, freedom from vice and attachment to the interests of his employers. As a merchant, first at Portland, Me., then at Montreal, and, subsequently, at New York, he was distinguished for enterprise, unremitting attention to business, and for unusual uprightness in all his dealings. The war of 1812, with England, and while he resided in Canada, involved him in the necessity of taking part against his native country, or abandoning a well established and profitable business. He did not hesitate to choose the latter, at the sacrifice of the best part of his gains.

In 1814, he commenced business in New York, as an importer of British goods, in company with his brother Lewis, of Boston, who contributed the capital. The business was at first successful, but terminated with heavy losses, owing to the large depreciation in prices on the return of peace. The co-partnership was dissolved, and he commenced the silk jobbing business, purchasing at first on the credit of his brothers in Boston and selling only for ready

money. He had but one price, sold at small profits, and conducted a rapidly increasing and profitable business, with scrupulous honesty and indefatigable industry. At length, tempted by the apparently larger profits on credit sales, he with his partners, extended business so as to make it necessary when the mercantile convulsion took place in 1837, to ask of his creditors an extension of his debts. It was cheerfully granted by the most of them, and the whole amount—upwards of eleven hundred thousand dollars—was all paid within the time granted, with interest. But the great sacrifices made to effect this object, together with other sacrifices and losses, obliged the firm, in a few years, to stop payment. He surrendered everything, and not only his furniture, but his watch, and his wife's, were sold for the benefit of his creditors. Soon after he entered for a time into the employment of his successors in a subordinate capacity.

At length he purchased an interest in the Mercantile Agency, founded by Lewis Tappan, and associated with the head-clerk of the establishment, who also became a purchaser, continued the business several years very successfully. In an unfortunate connexion in business, afterwards, he lost a large part of his accumulation, when he retired to New Haven, and lived until his decease. About two years since his beloved wife, with whom he had lived upwards of fifty years, was removed by death. This affliction, with infirmities incident to old age, made his life less desirable, although surrounded with affectionate and dutiful children, and increased his desire for another life, where the wicked cease from troubling, and where the weary are at rest.

During his prosperity he was distinguished for his large hearted benevolence, and princely benefactions. He aimed to give in a way to secure the liberal donations of others, and it is believed that his example in this respect greatly enlarged the contributions made to the cause of education and benevolence.

He made a profession of religion under the ministry of the late Rev. J. M. Mason, D. D., and united with his church. As a Christian he was evangelical in sentiment, punctual in his attendance upon the means of grace, and active in doing good. He not only gave money liberally to public institutions, and in aid of plans of usefulness, but gave time and money in abundant private charities.

A pleasing illustration of this is found in the following statement recently made to one of the relatives. Soon after the anti-slavery mobs, the narrator was travelling in a stage coach, when one of the passengers violently denounced Arthur Tappan as an enemy to his country, and a hypocrite in religion. Another passenger interrupted him, and said, "I wish to relate what I knew of him. Not long ago, I was present when a poor widow solicited charity of him. He said he would call on her. I took pains to ascertain that he had done so, and that after hearing the story of her sufferings, and being satisfied of the truthfulness of her statements, he had knelt down and prayed with her, at her desolate home, while he put twenty dollars into her hands." "Since then," said the stranger, "I will never listen to anything against Arthur Tappan."

He was a warm friend of the Temperance reformation, the Tract cause, and the cause of Missions; a supporter of the Colonization project, so long as he thought it beneficial to the colored race; and as is well known, one of the earliest and most devoted friends of the Anti-Slavery cause from its commencement.

As a business man he exercised a paternal regard for the welfare of the large number of clerks in his employment, and while he avoided everything inquisitorial, he insisted that they should board in respectable families, regularly attend church on the Sabbath, abstain from sinful amusements, and avoid vicious companions.

He was unostentatious, simple in his habits and hospitable. He had a profound

reverence of God, and was a lover of good men of every denomination. He was an exemplary Christian, and looked forward to death as an introduction to an endless life of happiness, placing no reliance upon any good deeds, but relying solely upon the mercy of God, through the atoning sacrifice of the Lord Jesus Christ. His prayers were peculiarly characterized with profound humility, tenderness, and child-like simplicity. In his last letter to one of his brothers he said: "I feel that I can say, Lord, now lettest thou thy servant depart in peace, for mine eyes have seen the emancipation of the poor colored people."

In conclusion, we take the liberty of introducing an extract of a letter to his daughter, from Theodore D. Weld: "You may well say of your father, 'His life will speak for him.' It has, it does, and ever will—such integrity, conscientiousness, fidelity, and true independence; such simple unswerving directness in duty; such sincerity, exact truth, absence of all self-seeking; a benevolence almost prodigal in its outlay, yet wholly unostentatious; a moral courage that withheld no jot of utterance or action, through fear of obloquy, and yet ever quiet and undefiant; with a sense of justice so quick and intense, that it seemed equally a principle and a passion.

These pre-eminent traits of your father's character so impressed me during the years of our mutual co-operation, that I have ever since felt as though the world would be robbed of its own if not furnished with a record of his life by some one who knew him best, and could adequately appreciate his worth."

He was throughout his career, remarkably abstemious, partly, no doubt, on account of a sick headache, to which he was daily subject during his whole life, but also from principle, because it gave him more time and enabled him to apply himself to the duties of life more vigorously.

His unaffected humility has been alluded to, and no one knew better than himself, his sinfulness by nature, and the many imperfections of his maturer life; and no one could lament them more, or strive more earnestly to overcome them. He felt his weakness, and also where his strength lay.

In his declining years, he often expressed regret that he could not give larger sums to the cause of benevolence, for it was the use of money in doing good, and not the possession of it for selfish purposes, or family aggrandizement, in which he delighted. *

ACTION OF THE EXECUTIVE COMMITTEE.

"The Executive Committee of the Am. Miss. Association, having learned of the decease of our esteemed christian brother and coadjutor, Arthur Tappan, the early tried and faithful advocate of the freedom of the slave, and the friend of the poor, for many years a member of our Executive Committee, and since his removal from New York, a Vice President of the Association, desire to place on record, and express to his bereaved family and relatives, our high appreciation of his consistent christian character, his distinguished liberality, and his earnest labors and sacrifices for the freedom of the slave, and the welfare of the oppressed. His benevolence, Christ-like, knew no distinction of race, clime, condition, or color, but was freely, joyfully extended, whenever the interests of the Redeemer's Kingdom or individual want indicated. In his departure, this Association, the church of Christ, and the poor among men, as well as his bereaved family, have lost an earnest friend, and faithful counsellor.

"But while we record our sense of this great loss, we would humbly and gratefully express our thanks to Almighty God that he was so long spared to his friends and the world, and permitted, before entering the heavenly rest, to witness, with exultation and praise to God, the downfall of the accursed system, against which he has so long striven. And we would

unite our prayers with those of his family, that even this so great affliction, may be sanctified to their, and our good, and that of the cause he so much loved.

In our last, in view of the termination of the work of the Christian and Sanitary Commissions among the soldiers, we suggested to the friends and supporters of those noble charities, the use of the American Missionary Association, as the channel for the continued exercise of their benevolence at the South. Since then, the following appeal has been published in a number of religious papers.

TO THE FRIENDS OF THE SANITARY AND CHRISTIAN COMMISSIONS, AND OF THE FREEDMEN.

The great work of the Sanitary and Christian Commissions is drawing to a close, but the immense work of elevating four millions of freedmen is but fairly begun.

The American Missionary Association (organized in 1846), seems to have been providentially prepared for this work by its anti-slavery principles, and its missions and schools, in Africa, in the West Indies, in Kentucky, North Carolina, and elsewhere.

It was earliest to commence the work among the Freedmen, (after a correspondence with General Butler, at Fortress Monroe, Va.,) September 3d, 1861. It has extended its operations so as to have had this year 250 teachers and missionaries throughout the South and Southwest. Its operations and success have commended it to the favor of heads of government, military commanders, and to patriots, Christians, and philanthropists generally. It has relieved the suffering, established schools and Sabbath schools, preached the gospel, distributed the Scriptures, instructed colored regiments, sought to promote domestic welfare, industry and morals, and to do all for the freedmen that is essential to their elevation, and their happiness here and hereafter.

Its education and civilization are Christian. It is undenominational but evangelical. The work to be done for the millions is great. The cost must be large, but where can means be expended with such immediate and blessed results? Where is there a people that has such claims upon us?

The necessities of the Association at this season are pressing; $30,000 are now required to complete the operations of the fiscal year, but if friends will at once, and generally respond, the wants of our treasury will be met.

SANITARY AND CHRISTIAN COMMISSIONS.

As now the Sanitary and Christian Commissions rest from their noble work on the battle and tented field, and in the hospital, it is believed that large numbers who have so generously contributed to them, will desire some channel, or channels, for the continued exercise of their benevolence at the South. To such friends of humanity we present this association and its great work at the South, including its labors among the colored soldiers, as cognate to, and as legitimately succeeding these excellent Commissions, and trust that we shall share largely in their interest, cooperation and benefactions.

Donations for this object may be sent to Wm. E. Whiting, 61 John street, New York.

GEO. WHIPPLE,
M. E. STRIEBY,
Secretaries of A. M. A.
LEWIS TAPPAN, Treas.

A NOBLE SENTIMENT.

Will American Christians respond to it: "The European abolition of the dependent relations between men of one and the same race was an easy matter compared with the task which Americans have to perform. But if, on the one part, this task carries with it many cares, pains, and sufferings, on the other hand, the necessary instruction and guardianship of the blacks, and their final reconciliation with the whites, offer an employment so noble, influential, and sublime, that the Americans should testify with awe and humility their gratitude to Providence, for intrusting them this duty also, in addition to many others of the greatest importance to the progress of the race. Were its performance really impossible, it would not have been imposed."—*Von Raumer.*

"THE MISSIONARY LINK."

This is the title of a magazine published by the Woman's Union Missionary Society of America for heathen lands. The twelfth number is before us, and contains much interesting matter relative to the work of the society among heathen women in India.

The Woman's Union Missionary Society was formed in this city four years ago, by ladies of six evangelical denominations, for the purpose of sending female teachers and Bible-readers to heathen women. It is well known, that in India, and many other parts of the heathen world, the women are kept in such seclu-

sion, that missionaries have little or no opportunity of carrying the Gospel to them. The wives of the missionaries may be admitted to the zenanas, (as the apartments for women are called, in India,) but with all their family cares, they can perform but a small part of the labor demanded in this field. There is an increasing desire among the women in India, and other heathen lands, to receive instruction, and a vast field of labor is thus opening to our Christian women.

This society has two missionaries in Burmah and Calcutta, while eight native Bible-readers have been for some time supported in the missionary stations of Burmah, India, Africa and China. They will extend their operations as fast as the means shall be furnished. This mission of woman to woman we regard as a very important link in the chain of missionary efforts, and we would bespeak for it the hearty sympathy and cordial co-operation of the churches.

"One of the learned natives of India has said: "Thousands of young men here are Christians, in head-belief, for the beauty, truthfulness and purityof the Christian religion must commend it to every educated mind; but the affections of our hearts prevent an open profession of this faith. Were we to do this, we should become outcasts from our homes, be cursed by our wives, and our little ones taught to hate us. *It is our women who keep up Hindooism by their bigotry and iynorance.*"

Miss Brittan, one of the missionaries of this Society in Calcutta, writes:

"Some of the women can already read and write Bengali, and are now learning English. In some places they are not allowed to read the Bible, but there we can begin with such books as 'Peep of day,' or 'Day-break, in Britian.' Of course all the first teaching for many months must be merely preparing the way for the Gospel of Christ, and gaining hold on their affections. Besides teaching English, we can interest them in fancy work, or plain sewing, which my pupils asked to be instructed in, that they might make clothes for themselves and their husbands. One day, after meeting four strange ladies at a zenana, I said to my native teacher, 'I suppose it is the pretty work that attracts them.' Not that only,' she answered, 'but everywhere all Hindoo women are desiring to be taught.'"

The corresponding Secretary of this Society, is Miss S. D. Doremus. Address, Doremus and Nixon, New York.

S. J. T.

SANDWICH ISLANDS.

From Rev. J. S. Green.

Makawao, Maui, Hawaiian Islands.

Anniversary of my arrival at Makawao in 1843, as pastor and teacher. In reporting the labors of the past year, which has been one of peculiar trial, I shall allude in the briefest manner possible, to obstacles in the way of success, which I have encountered, and the encouragements to hold on to the work of the Lord at this station.

1. The *decrease* of the people, *constant*, not to say *rapid*. In twenty years, pupils in our schools from Huelo to Keokea, reduced from *eight hundred* to less than *four hundred*. Meeting-houses, much larger than we need, though once well filled; extreme difficulty in obtaining native help, even the few we need for domestic service. Desolated fields once teeming with inhabitants, tell the story of an affecting decrease. All of *two* burials to *one* birth Can a nation long stand so fearful a draft? If in the want of people is the destruction of the prince, what less can it be in the case of the missionary?

2. *The increase of sugar plantations, and the opening of multitudes of stores, where merchandize of every kind is sold.* Of stores, there are six in my immediate vicinity. At one of them, seven thousand six hundred dollars were received for goods sold during six months, ending March of this year.

Nearly all the money the people obtain goes into the tills of our foreign merchants, and much of it is exchanged for goods which they could well enough do without.

3. The influence of the King in taking from the people their Constitution, the gift of Kamehaweha III, and giving them another, which takes from them about two-thirds the right of suffrage, and in other ways affects them unfavorably, is another obstacle to success in the labors of this field.

4. Nor may I omit to mention the new order of things touching the Support of Missionaries once connected with the A. B. C. F. M. I alluded to this in my report of last year. The experience of another year deepens my conviction of the impolicy of the

measure, and of the great mistake of supposing that by putting back the old missionaries on a salary, and thus relieving the Hawaiian churches of the duty and privilege of aiding their foreign teachers and pastors, *more* means would be secured for native pastors, and for the support of missions at the Marquesas and Micronesian Islands. The influence of this movement on my people is injurious, inasmuch as their knowing that the churches of Wailuku and Lahaina are advised by Mr. Anderson to discontinue their aid to their foreign pastors, causes them to relax their efforts for my support.

5. Finally, the almost entire failure of wheat growing, and the difficulty of finding a substitute for this product, make it difficult for the church, now greatly reduced by deaths, removals, and suspensions, to sustain their own religious institutions, and to aid in sending the gospel to the destitute of other islands in the Pacific.

ENCOURAGEMENTS.

1. "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" In beauty of scenery and salubrity of climate, in adaptation to the culture of tropical and temperate fruits, and cereal productions, Makawao is exceeded by no district on the islands.

2. We still enjoy facilities for conducting the work of the mission. In this time of trial owing to the change of government, and the *possible*, not to say *probable* remodelling of the school system so as greatly to curtail our influence in relation to this part of our work, owing also to the painful, but necessary process of sifting the chaff from the wheat in the church, it is a matter of gratitude that our houses of worship, substantially built of stone, lime, and mortar, without foreign aid, are finished, and in working order. As things now are, it would be scarcely possible to raise the means necessary to build a single house of worship. With these houses, the Bible in Hawaiian and other (tho' too few) books, we have precious facilities for prosecuting our work, even if times should grow darker than at present, which God forbid.

3. I find encouragement in the assured belief that a portion of the church, a few of the many who have named the name of Christ, are of the true Israel of God, are growing in grace, adorning the doctrines of God their Savior in all things. Such members of Christ's family, are very dear to me, and the hope of aiding them in their journey heavenward, more than balances the pain caused by the great apathy in the body of the church. If I may be permitted to present even a few of this type to the Savior in the great day, saying, "Here Lord, am I and the children whom thou hast given me," how thrilling will be my joy.

4. The gospel of Christ, with its overtures of mercy, which I have been permitted to preach another year to foreigners and natives, in English and Hawaiian, affords of itself encouragement in my work. I seem to hear the voice of the Master, saying, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper, either this or that, or whether both shall be alike good." The Lord make me faithful in making known Christ crucified as the only hope of guilty dying men.

During the year, my labors have been confined to Makawao proper. This includes a portion of Hamakua and Kula, excluding, however, Huelo and Keokea. These two districts, formerly out-stations, I gave up to my son on his return from the United States, early in 1864. This arrangement, brings my sphere of labor within an area of five or six miles, our meeting-house at Makawao being near the centre. The preaching in English once on the Sabbath, still devolves on me. For my services in English, I obtain from one hundred and fifty to two hundred dollars a year, which has enabled me to eke out my support, the few years past, though it may not much longer, as my people, native church, have paid me less than *ninety* dollars the first six months of the year. Things look dark in this direction, but I desire to "trust in the Lord, and do good," so as to secure the fulfillment of the promise that I shall "dwell in the land and verily be fed." At the age of 68, I find I cannot do as much as I could at 46: when I commenced my labor here, I had a sound right hand, and lived under a friendly government. Let me give you the statistics of our church and close.

Makawao.

Church, Congregational, Pastor J. S Green, Mrs. A C. S. Green, *Helper*, Kekua and Kalawe, *Deacons*.

300 is the number admitted to the church from the first, within the limits of my present parish. Of the deaths, removals and suspensions, I cannot obtain an exact account. You may report me the 300 for the present.

MENDI MISSION.

Extract of a Letter from Mrs. Mair.

Dated, Sherbro Island, June 17th, 1865,

During the year I have been absent from the mission, I can see some progress has been made. We have now the benefit of a more

steady administration of law than in past years, when we were for the most part dependent on the tardy Palavars of the native chiefs, when any matter needed to be set right.

Our children, who have been so long in this family, give some evidence of the labor that has been expended on them. Two of them are conducting the out school at this station. They perform the greater part of the duties of a native teacher, and are, we trust, being fitted for future labors among their own people. We hope that our young people, being thus able to gain experience in teaching, while still under our immediate care, will tend to their stability of character, so that we can with safety send them to the out-posts, by and by. We have been so much tried by those who have been educated for teachers before, that we now rejoice over these dear ones with trembling.

I expected to have written more, but a week ago, Miss Matson was taken very sick and we have been watching with her night and day, ever since. The doctor is afraid if she recovers so far as to be able to travel, she must be sent home without loss of time.

The latest intelligence stated that Miss Matson was recovering. ED. A. M.

LOUISIANA.

From Mr. Josiah Beardsley.

A TEACHER JUST FROM BATON ROUGE.

We were very sorry to leave our labors but as Mrs. B's, health had been rather poor for some time, we felt it our duty to return to a healthier climate, for a season, at least. It was gratifying to feel that we had been permitted to labor more than a year, the term for which we had enlisted, and it was still more gratifying to see the success which had crowned our labors.

We left our scholars and friends there, with sorrow and regret, and we have reason to believe our feelings were fully reciprocated by them. The Sabbath before we left, I had the pleasure of distributing 200 copies of the Testament, to our Sabbath-school, and the joy with which this generous donation of the Bible Society was received, could not fail to gladden and encourage the heart of every christian laborer. The desire to read the Bible has been very strong among the people with whom we labored, and the possession of a copy of the Scriptures, an event long to be remembered in their history.

Our scholars and friends shed many tears at our departure, and as a token of their estimation of our labors among them, presented us with a beautiful photograph album, which we prize very highly indeed. I believe they are very grateful for the kindness shown them, and there are no firmer and more faithful friends than those found among the colored people.

We shall ever look back with pleasure upon the days spent in teaching the colored people of Baton Rouge, and I should be very glad if health would allow us to prosecute the good work there.

I feel extremely anxious for the prosperity of this great work among the victims of oppression, and from my experience among them, am fully satisfied there is no nobler and more encouraging field in which wise and christian men and women can engage.

FLORIDA.

From Miss C. E. Jocelyn.

JACKSONVILLE, FLA., June 23rd, 1865.

This school we consider as one, although Miss Eveleth and Miss Botts have charge of the Primary Department in the morning, and I have the more advanced pupils in the afternoon. We all work together harmoniously, notwithstanding we are of different Associations. Our school numbered in the winter nearly 200 scholars, but has diminished lately in consequence of the re-appearance of small pox, and on account also of settlements of the colored people being made upon the St. John's River. Jacksonville has been crowded to overflowing, for months past, with refugees, both white and colored, and as a sanitary measure, a settlement of each was made in March, some seven and fifteen miles down the river. Of late, however, both classes have been flocking in, in great numbers, the colored people, a short time since, at the rate of one hundred per day.

It would be much better if the latter

could remain upon the plantations, working for suitable wages, and receiving good treatment, and a Committee was sent into the interior of the State, two or three weeks ago, by the General commanding here, for the purpose of inducing amicable arrangements between the planters and Freedmen. This committee were everywhere favorably received, and we believe that much good has been accomplished by their mission. Some of the planters are willing to conform to the existing order of things, though numbers have driven off their colored people, and others have been very cruel. It is no unusual thing to hear of masters firing upon their ex-slaves because they will not remain with them as formerly. We have here one old grey, headed man, shot for this reason. My heart aches for him, as he lies on his poor pallet.

We are beseiged night and day, with a crowd of these poor outcasts, who, until barracks have recently been provided, slept on our piazzas and bivouacked in our yard. Employment and houses are secured for these as fast as possible. Government furnishes both, and new settlements are being made upon the plantations of notorious rebels, whose property is of course confiscated. It is a strange sight to witness these fresh importations from Slavery. A few weeks since, a teamster rapped at our door saying he had brought some colored people. We looked and behold, a train of nine government wagons, filled with men, women and children,with their bandboxes, chests, trunks, and chickens, and all were dumped down under the trees in front and around our house. This sight has since been of more common occurence, but it was then novel and exciting.

The other day, a rebel colonel came to visit the school. He did not wait to listen to the exercises by the children, but commenced at once, in their hearing, a discussion on Slavery, the righteousness of which he essayed to prove from the Bible. He expressed a wish, however, on leaving, that I might be blessed in my *good work*. Three months ago, it would have seemed very strange to see these rebels walking so freely about the streets of Jacksonville. Then, the *crackers*, as they are called, composed the principal portion of its white population. Most of these poor whites are miserably destitute, and our sympathies have been greatly drawn out, in their behalf. The white people that are now coming into Jacksonville are mostly of a better class, though very much reduced in circumstances. If we did not know how fearfully they have sinned, we should feel very sorry for them. As it is, we cannot but compare the clemency with which they are treated with the fiendish barbarities that have been practiced upon Union prisoners. A few weeks ago, our streets were filled with these "dark shadows of men," as they have fitly been called, that had just been released from Andersonville. Oh! could the people of the North but have seen them, as they came to us, ragged and dirty beyond description, sick, and dying at the rate of four or five a day, there would have arisen a storm of indignation, which would have swept every traitor from the land.

Let me present you with some of the worn and tattered fugitives, who flock around our doors for the little Tract Primers and Freedman's papers; behold them eagerly delving into the mysteries of the Alphabet, and triumphantly displaying to their fellows their little stock of lore, rich capital from which they expect golden harvests in their new and untried future. Again, view your own little army of schools, the mortal foes of despotism. Take a peep into mine. Here the pupils are all tidily arrayed, the girls especially with much taste, and many of the latter have the sole care of their own clothing. The boys too are not behind in pride of appearance. Here is one a fine fellow of perhaps 15 years of age, whose personal neatness is very observable, and whose trimly fitting garments,

his master informs me, he cuts and makes himself, from men's cast off clothing. A sprinkling of soldiers, and drummer boys in their gay uniforms, also lends a pleasing effect to the school, but the intelligence and enthusiasm that sparkles in every eye, as they drink from that fount of learning so long denied their race, is the priceless charm.

Our Sabbath School too, must not be forgotten. Here the animation and interest manifested by old and young, render it very attractive. No one, who has any dealings with this people, can doubt their capacity for improvement, or their ability to take care of themselves. I inquired the other morning, of about a half a dozen who had just arrived and who were seated on a bench in our yard, what *their* views on the subject of self-support were. "Oh!" they laughingly replied, "We used to take care of our masters." Indeed their *faculty* for getting along under adverse circumstances seems to me very remarkable.

I love to hear them predict what they are going to be and do now, to use their own expression. that they have *a chance.* We expect to close our school on the first of July, and hope soon to meet you in New-York.

GEORGIA.

From Rev. W. T. Richardson.

BEAUFORT, S. C. June 8, 1865.

On our arrival in AUGUSTA, we were greeted by a large number of Freedmen who had gathered on the river bank to witness our approach. It was soon noised abroad that some yankee ministers were in the city. We were soon advertised through the town among all classes, and were eyed much, as you suppose northern *abolitionists* would be in a city where slavery has held cruel sway for many long years. Many of the whites said very plainly by their looks, "we do not want you here," but we were determined on making their acquaintance, although they were shy of us at first. Not so with the blacks. They were in high glee to see us and seemed to catch, as by inspiration, the object of our mission among them. One colored man ventured to approach Bro. Russell and myself, as we were walking up *Broad Street*, before we had been in the city an hour, and very politely inquired if we were not ministers from *the Norf*?

Our brave soldiers had been in care of the city a few days, but we were the first to appear as the special friends of the Freedmen, No pen can describe what a time of joy and rejoicing the past few days have been to this people. You must see with your own eyes and hear with your own ears, to form any just conception of the reality. It is worth a voyage across the Atlantic Ocean to see this people amid their new born ecstacies of freedom. There is a small Colored Presbyterian church in Augusta, under the rule of the white church. From conversation I had with the colored preacher, I judge they would like to withdraw from the control of the old church and connect with our denomination. I did not, of course, say much on this subject. We found the people here, as in every other place, wide awake to education, and had chosen a committee for this purpose but a few days before.

We were at once requested to plan and direct in this educational movement for them, and they were very anxious to have schools at once. . . . The inquiry was made, have you competent teachers among you, and can you support them for the present? They thought they could do the paying part, and were confident that they had some persons of color fit to teach. We secured buildings of the military for the schools, and Bro. Russell remains to assist them in starting free schools. Augusta will be one of the most important points for our work in Georgia. The field is ready to harvest.

I have an urgent request for a teacher for the 104th regiment here. But I think I can have Bro. Wright and Barnswell devote part of their time to this regiment. They are working in Colonel Howard's Regiment, by his special request. The Colonel expresses great satisfaction at the improvement of his men. Bro. Corey is still with his regiment. No labor pays better than that bestowed on colored soldiers.

VIRGINIA.

From Mrs J. S. Talcott *

TYLER HOUSE, VA. June 27th, 1865.

Thus far, we have had all the success we hoped for in the improvement of the women in their work, in their deportment, and in the ambition that is evident to make themselves cleanly and respectable in their appearance, though for two weeks past the number has been small, owing to the unusual amount of sickness in their families, and in their being engaged at this season in gathering and marketing vegetables and berries.

We have plenty of new applicants for membership, but those who are obliged to stay away, beg us to keep the places for them.

The hospital wards, to one of which I have been looking, as just the right building for our purpose, are fast empyting, and I think there is little doubt that one can be obtained for our work if you wish it.

Yesterday I received a kind note from Col. Brown's subordinate officer, at Norfolk, giving us the condemned tents we have been wanting so long to distribute among the most destitute. To understand the uses to which these can be applied, one must visit these people in the utter poverty and destitution of their homes. We propose to cut them, in our school, into bed sacks, bed covering, garments of almost every description, before giving them out.

We have also been writing to friends, asking for sanitary supplies for the sick, especially in connection with our school, as it seems almost a mockery to see them, in their distress, with nothing but words to give them. Unless you think best for us to leave soon, I think we might do more for them in the way of direct missionary effort for the next four weeks than in the same time at any other season of the year. If my health should continue to be good as now, I would not care to go home until some time in August.

We have made the denims, Mr. W. sent us, mostly into shirts for the men, because they would furnish a good deal of the right kind of work for beginners, and because I thought they could be easily disposed of. We have sold several, but not nearly enough to pay the women for making them. I have heard that a good many men are wanting them when they are "paid off." There is a store about to be opened near by, partly for the colored people, and perhaps we may be able to make an arrangement with the proprietors to dispose of the garments.

*Mrs. Talcott and her sister are doing a good work at Hampton, Va., in an Industrial School for women and children.—ED.

DARKNESS OF THE HEATHEN.

Great God, change the downward current, and make the little eddy upward a current that cannot be stemmed. Help the good families here to raise up kindred homes all over the country. It is a great work; man alone is powerless. The heathen are dead, twice dead—dead in their sins like sinners everywhere, and dead in the iron customs that bind them. When they are awaked from their sleep of death, their double death, they cannot but see men as trees walking. They do not realize the rank of the spiritual in them, which alone allies them to God, making them worthy to rule on earth and giving them hopes of future immortality.

It is a long time before they realize that a man may be moral and yet have no title to heaven. That unselfish love—love to God and love to man—which makes every one a missionary, pointing the way to heaven and leading all thitherward, is begotten of the Spirit and matured by the holy word.—*Macedonian.*

"READING THE PROCLAMATION OF EMANCIPATION IN THE SLAVE'S CABIN."

This is a well conceived and executed picture. A soldier has entered a slave cabin with President Lincoln's Proclamation of Freedom in hand, and by the light of a pine knot is reading to the entranced and wondering group of men, women, and children, thenceforth forever free.

The publisher, Mr. Lucius Stebbins, Hartford, Conn., by the circulation of this valuable print, is doing good service to the cause of the freedmen, and is awaking in the beholder the noblest emotions and purposes of our nature.

From its publication a liberal donation was some time since made to this Association for the Freedmen. We hope the publisher will meet with the most ample success in this enterprise.

RECEIPTS

From July 1st to July 31st, inclusive.

MAINE.

Bangor. Dea. A. Titcomb, by G. A. T., Treas. $5 50
Corinth. Mrs. Lucy Peabody, by G. A. T., Treas. 5 00
East Orrington. M. Currier, by G. A. T., Treas 2 00
Ellsworth. Mrs. L. T. Phelps, 10 00
Garland. Cong. Ch., by C. A. S., 4 00
Gorham, C. A Stackpole, 5 00
Holden. D. F., by G. A. T., Treas., 50
Litchfield Corners. Cong. Ch., by D S., Treas. 12 70
New Sharon. E. E. Swan, by W. & Co., 1 00
North Yarmouth. Miss Eunice Titcomb, deceased, by G. A. T., Treas., 5 00
West Bath. Chas. Russell and I. Percy $5 ea.; J. Shaw and G. Donnell $1 ea., 12 00

NEW HAMPSHIRE.

Keene. Isaac Rand $52 05; Osborne & Hale $10; L. Joslyn and E. Rand $3.50 ea.; A. Duren and E. Livermore $2 ea.; D. Darling, S. Foster, A. E. Metcalfe, L. F. Rand and Rev. Dr. Barstow $1 ea.; S. W. 50c. 78 55
Nashua. N. P. C., 25

VERMONT.

Brattleborough. Mrs. R. C. Andrews, 1 00
Fair Haven. L. Reed, 1 00
Jericho. B. H. Day, by E. S. W., 2 00
Montgomery. Dea. T. Sampson, by Rev. E. J. C. 3 00
Underhill. E. S. Whitcomb, 2 00
Vergennes. W. W. Atwater, 15 00

MASSACHUSETTS.

Andover. West Parish Ch. to const. BENJAMIN BOYNTON and MRS. SARAH B. BOYNTON, L. M's., by W. & Co., 59 73
Ashfield. Rev. T. J. Clark, 2 50
Boston. Rev. Chas. Cleveland, 10 00
Cambridgeport. Individvals, by Mrs. J. B., 1 25
Danvers. Sab. Sch. (Rev. Mr. Rice's Soc.), by W. & Co., 15 00
Dorchester. E. H. McE., by W. & Co., 50
Dracut. A. H., 5 00
Florence. A. L. Williston, 325 00
Globe Village. Contribution by L. W. C., 37 00
Hampshire County. "An Old Friend," 1111 10
Hanover. Mr. and Mrs. Wilder $10; D. Kimball $1, by W. & Co., 11 00
Huntington. Miss R. P. M., 75
Needham Plain. Cong. Ch. & Soc., by W. & Co. 6 00
Northampton. "A Friend," 100 00
Paxton. J. B. Moore, by W. & Co., 5 00
Plymouth. Individuals, by J. C., 1 50
South Abington. J. W. J., by J. C., 50
Southborough. Mrs. Elizabeth Thompson to const. MRS. LYDIA C. McMASTER, MRS. BETSY S. FAIRBANKS and MRS. NANCY M. BARNEY, L. M's., by T. A. McM., 90 00
South Hadley. First Cong. Ch. $45, by J. D., Treas.; Pupils in Mt. Holyoke Sem. $2, by S. D. S., 47 00
South Weymouth. Union Ch. & Soc., by W. & Co., 11 50
Springfield. Mrs. R. Kilbon, by G. B. K., 1 00
Stockbridge. Emilia F. Brewer for *Foreign M.* $20, Mon. Con. Coll. $6; Wm. Whitney $5; Isaac Bassett $3; Mrs. S. Walkley and Miss C. L. Williams $2 ea.; 38 00
Taunton. Winslow Ch., by Rev. M. B., 35 42
Topsfield. Mrs. R. C. Town $6; Mrs. Sam'l Adams $3.40; Misses M. and L. Hood $2; Mrs. R. A. Merriman, Mrs. P. Bradstreet, Miss A. Cleavland, J. Foster, J. Allen, W. E. Kimball and B. Kimball $1 ea.; others $2.60, 21 00
Warren. Cong. Soc., by C. J., 22 00
Wellesly. Cong. Ch. & Soc. to const. REV. H. C. WOOLWORTH, DEA. DANIEL MORSE and DEA. AUGUSTUS FULLER, L. M's., by W. & Co., 90 00
West Attleboro'. Cong. Ch., by A. M. R., Treas. 15 00
Westminster. Estate of K. E. M. Jackson, deceased, by J. W., Ex., 22 50
Worcester. Summer St. Chapel, M. C. Coll. to const. DEA. EPHRAIM A. HARWOOD, L. M., by Rev. H. T. C., 35 00
Wrentham. M. C. G., 50

CONNECTICUT.

Bethlehem. Dea. J. N. Crane, by J. B., 5 00
Canton. J. M. Case, 1 00
Greenwich. Dea. Jonas Mead, 10 00
Middlefield. William Lyman and Mrs. Alma Lyman, 50 00
Plymouth. Cong. Ch. Sab. Sch. *for ed. of a boy Mendi M.*, by G. L., 25 00
Putnam. Cong. Ch. M. C. Coll., by Rev. G. J. T., 20 00
Rockville. Individuals, by Miss A. B. M. 2 00
South Britain. Miss N. P. Mitchell, 10 00
Southbury. Mrs. Salley M. Johnson, 6 00
Wallingford. Mrs. M. Beadle, 2 00
Westford. Joseph Ashley $10; Cong. Ch. Mon. Con. Coll. $2.50, by S. J. W., 12 50
West Meriden. Edmund Tuttle, 10 00
Woodbury. Judah Baldwin and A. W. Mitchell, $10 ea., 20 00

NEW YORK.

Arkport. C. Hurlbert, 2 25
Champlain. Mrs. Hila Dudley to const. J. M. RANSOM, WM. J. H. CLEVELAND, MISS CHARLOTTE M. HAMILTON and MRS. LUCY M. WHITE, L. M's., 200 00
Corinth. Bequest, E. J. Sherman, deceased, $10, by M. J. S., Ex.; M. J. Sherman $2 12 00
Cottage. Mrs. H. E. 50c.; M. M. R. 20c., 70
Dryden. Mrs. Aaron Foster to const. GEORGE E. DRAPER, L. M., by Rev. A. McD., 30 00
Gloversville. M. A. Judson, 30 00
Hamilton. O. S. Campbell and J. Foote $5 ea.; M. C. Foote $1, 11 00
Ithaca. "M. H.," for *African M.*, 10 00
Lebanon Springs. Mrs. H. D. G. and B. S. 1 00
Livonia. Geo. W. Jackman, by Mrs. R. B. J. C. 15 00
Marlborough. Mrs. C. L. Heyer, 2 00
New Road. W. S. Hoyt, 2 25
New York. Martha Waterbury $5; Ch. of the Puritans M. C. Coll., by E. W., Treas., $4; J. Y. 50c., 9 50
Oneida. Mrs. Martha Moore, by J. E. O., 2 00
Union Falls. Francis E. Duncan, 10 00
Utica. Mrs. Esther Boyce, 10 00
Versailles. Mary M. Reed, 3 00
West Bloomfield. T. Canfield, by M. S. H. 10 00
Westford. G. Skinner, 1 00
Westmoreland. First Cong. Ch. & Soc., by W. N., 26 27
York. Mrs. H. Duran, 5 00

NEW JERSEY.

Irvington. Rev. A. Underwood to const. CHAS. F. UNDERWOOD, L. M., 30 00

PENNSYLVANIA.

North East. Samuel Kingsbury, 5 00
Russellville. J. Y. McNeil, 5 00

DISTRICT OF COLUMBIA.

Washington, L. C. G., 50

OHIO.

Claridon. Miss J. I. Strong $2; A. Spencer $2, 4 00
Loydsville. J. Mitchner $2; J. Eliot, Rev. G. McKee and Wm. Lee $1 ea., 5 00
Putnam. J. Metcalfe $2; C. Merriam $1, 3 00
Sandusky. Sab. Sch. First Cong. Ch., by S. P. W. Treas., $25; First Cong. Ch., by L. H. L., $23, 48 00
Springfield. S. Smith, 25 00
Wakeman. Am. Miss. Assn., by E. I. C., Treas. 3 50

INDIANA.

Boonville. Moses Chase, 10 00
Evansville. Mrs. L. B. Harvey, by E. E. J., 10 00
West Creek. Mrs. M. E. W., 50

ILLINOIS.

Alton. Estate, C. W. Hunter, deceased, by J. A. and J. D., Executors, 1000 00
Chicago. Plym. Cong. Ch., by H. K. W., Treas., $30.88; Rev. H. W. Cobb for *Foreign M.* $5, 35 88
Galesburg. Mrs. Pamela Jagger $30 to const. B. JAGGAR, L. M.; Geo. Holyoke $5, by D. W. B., 35 00
Lyndon. First Cong. Ch., by J. R., Treas., 14 00

Morrison. M. M. 25c.; Mrs. M. M. 25c., 50
Princeton. First Cong. Ch. Sab. Sch. to const. REV. FLAVEL BASCOM, L. M., by J. P. R., Supt., 51 43
——— H. Town, by Rev. L. B. L., 1 00

MICHIGAN.

Grass Lake. S. B. Danforth $2; G. H. D. 50c., 2 50
Hudson. A. W. Douglass $15, bal. to const. MRS. A. W. DOUGLASS, L. M.; J. F. Douglass $2, 17 00
Litchfield. A. K. Bushnell, 5 00
Niles. Mrs. H. C. T. and Mrs. A. H. D. 50c. ea. 1 00

WISCONSIN

Emerald Grove. E. F. R. and J. C. 25c. ea., 50
Janesville. H. F. Hobart, 1 00
Kenosha. Mrs. A. M. Lamb, 2 00
Madison. S. S. Sheldon, 1 00
Shopierre. Thomas Holmes, 10 00

IOWA.

Cincinnati. L. R. Holbrook, 2 00
New Buda. Individuals, by Rev. G. I. C., 3 50
Danville. Mrs. Harriet Huntington to const. AMOS T. HUNTINGTON, L. M., by D. W. B., 30 00
Grinnell. Ch. Coll., by Rev. D. F. A., 45 00
Tabor. Ch. Coll., by A. C. G., Treas., 13 30
Washington. D. P. Sturges, 10 00

KANSAS.

Superior and Burlingame. Cong. Ch., by Rev. J. W. F., 10 00
Topeka. "A Friend," 1 00

MINNESOTA.

Austin. Mrs. E. S. White, by G. A. T., Treas., 4 00
Cannon Falls. Rev. J. R. B., 25

WEST INDIES.

Jamaica, Brandon Hill. Rev. J. S. Fisher and Family, 20 00

CANADA.

Montreal. Benj. Lyman $10; H. A. Nelson, Chas. Alexander, John Sterling and A. Murphy $5 ea.; W. C. Munderloh and P. D. Browne $2 ea.; D. T. Irish $3, by Rev. W. H., D. D., 38 00
Toronto. J. Shaw, by Rev. W. H., D. D., 5 00

FOR FREEDMEN.

($8,393.47)

MAINE.

Augusta. "A Friend," 10 00
Brewer. Ladies, one bbl. C., by G. A. T., Treas.
Ellsworth. S. S. Class, by Miss L. L. P., 1 00
Monson. Henry M. and Hattie M., deceased, children of Rev. H. L. Loring, contributed during their late sickness, by G. A. T., Treas., 4 50
Skowhegan. Mrs. Tilton, by Rev. T. C., 5 00
South Bridgeton. Coll., by Rev. B. F. M., 28 00

NEW HAMPSHIRE.

Claremont. One box C., by H. E. F.
Brookline. Cong. Ch., by Rev. F. P. S., 10 00

VERMONT.

Chester. J. N. Moore, 5 00
Johnson. Sol. Aid Soc., by Mrs. R. M. F., 4 25
West Fairlee. O. B. West $20; C. M. Holbrook $7; J. P. Southworth $5; R. H. Wild and A. M. Child $3 ea.; Rev. N. Barbour and J. P. Southworth, Jr., $1 ea.; others $4, 44 00

MASSACHUSETTS.

Brimfield. Coll., 75 00
East Charlemont. Cong. Ch., by Rev. A. F., 26 39
East Hampton. Payson Sab. Sch., *for support of a Teacher*, by H. L. C., Treas., 50 00
East Somerville. Coll. Cong. Ch., 39 05
Fall River. Central Cong. Ch. to const. REV. ELI THURSTON, NATHAN DURFEE, BENJ. EARL, ELIJAH C. KILBURN and S. ANGIER CHACE, L. M's., by H. H. F., Treas., 317 01
Fitchburg. Coll. Meth. E. Soc., 10 35
Franklin. Miss Sally Fisher, 25 00
Granby. Coll. Cong. Ch., 70 34
Groton. Miss E. Farnesworth $10; Mrs. F. A. Seymour $1, 11 00
Haydenville. Ch. Coll. $24.11; Sab. Sch. $18.26 S. Tyrell $5, 47 37
Hubbardston. Otis Ware, 10 00
Malden. Trin. Cong. Ch., by W. & Co., 6 20
New Mariborough. Mrs. H. Betticher and others, one bbl. C., val. $40.
Northfield. Ladies, one bbl. C.; C. T. Swan $1, 1 00
Oakham. Mon. Con. Coll's., 11 00
Oxford. Coll. S. S. Class, 1 71
Pepperell. Coll. Cong. Soc., 7 10
Princeton. Coll. Cong. Ch., 38 45
Royalston. Benev. Soc., one bbl. C., by Mrs. H. M. E.; Coll. Rev. E. W. Bullard's Soc., by J. E., 81 65
Shirleyville. Orthodox Cong. Ch., 25 00
Southborough. Mrs. Cowdin, 3 00
South Hadley. First Cong. Ch., by J. D., Treas. 95 00
Taunton. Trin. Cong. Ch., 110 15
Ware. Coll. First Cong. Ch., 19 45
West Brookfield. John M. Fales $150; Lemuel Fullum $50; Smith & Dane $50; O. P. Maynard and Pliny Cutler $10 ea.; Wm. Adams, Jr., E. B. Lynde, Wm. Paige, E. Z. Stowell $5 ea.; Rev. S. Dunham, A. C. Gleason, J. R. Tomblen, E. H. Blair, L. A. Blair and J. G. Bruce $3 ea.; Wm. Adams $2.50; B. Ellis, J. S. Gleason, D. Bruce, H. O. Lamson, A. Keep and H. Barnes $2 ea.; J. Blodgett, G. F. Forbes, J. M. Bliss, C. A. Tomblen, H. Allen, E. C. Jones, R. Cummings, J. Dupee, F. Morey, Mrs. Gleason, L. Giddings, I. Giddings, D. S. Stebbins, M. Hall, L. A. Smith, H G. Rawson, E. Z. Hunt, M. Blair, A. S. French, A. W. Gilbert, M. Harris, S. Blair, S. E. Gilbert, E. Gilbert, G. Gilbert, W. H. Allen, F. W. Thompson, E. A. Abbott, A. D. Gilbert, M. A. Bruce, A. Bruce, J. Snow, M. F. Blair, C. W. Gilbert and W. A. Blair $1 ea.; "Widow's Mite" $1; others $21.50, to const. REV. SAMUEL DUNHAM, LEMUEL FULLAM, CHAS. E. SMITH and WILLIAM DANE, L. M's., by W. D. L., Treas., 380 00
West Newton. Coll. ($5 of which bal. to const. MRS. B. C. C. PARKER, L. M.) *for support of a Teacher*, 102 29
Worcester. Ladies' Benev. Soc. of Central Ch. $100, and Ch. Coll. $76.71 *for support of a Teacher*, 176 71

CONNECTICUT.

East Hampton. Ladies' Benev. Soc., one bbl. C., by Mrs. P. B.,
Harwinton. "A Friend," 10 00
Hartford. Two boxes articles for the sick, by Mrs. A. D.; two boxes C., by O. P.
Lyme. S. H. Sill, 5 00
New Britain. Coll. Centre Ch., by Rev. L. P., 100 00
New Haven. Mrs. Lois Chaplin, by F. T. J., 50 00
New Preston. A few Friends, one box C., by Mrs. S. A W.,
Niantic. J. H. Wilcox, 2 00
North Woodstock. Cong. Ch., by Rev. J. W., 35 00
Oakville. R. C. Armstrong, by J. B., 5 00
Orange. Mrs. E. C. Prudden, 10 00
Thomaston. "A Friend," 5 00
Warren. "A Friend," 2 00
West Meriden. E. K. Breckenridge, 6 00

NEW YORK.

Brooklyn. Sew. Circle of Rev. H. W. Beecher's Ch., clothing val. $80, by Mrs. S. J. T.; C. Bardwell, *for support of a Teacher*, 100 00
Camillus. Isaiah Wilcox $30, bal. to const. MRS. ANN S. WILCOX and MRS. HANNAH L. VAARS, L. M's.; Miss Henry $5; Rev. E. R. Davis and Mrs. A. M. Davis $1 ea., 37 00
Jewett. Mon. Con. Coll. $10; L. North $10; Mrs. M. Bailey $5, by A. P., 25 00
Mexico. W. S Tubbs $5; "A Friend" $5, 10 00
Mt. Kisko. Coll., by L. F., 43 00
Napoli. One keg C., val. $18.12, by Rev. L. N.
New Utrecht. "A Friend," 5 03
New York. Coll. Friends Soc., by L. F., 50 00
North Gage and South Trenton. Coll., by L. F., 57 00

Norwich. "A Friend," 2 00
Ogden. Levi True and wife, 5 25
Stafford. E. H. Hammond, 5 00
Stockholm and vicinity. Ladies, one box C., val. $76.28, by Miss M. L. T., Treas.,
Westmoreland. S. W. S., 25
West Plattsburgh. Rev. J. T. Addoms, 2 00
Williamsburgh. One bbl. C., by Mrs. E. L.
York. Mrs. Paul Goddard, 5 00

NEW JERSEY.

Belvidere. Coll. Colored Sab. Sch., by G. G. R., Supt., 6 00
Montclair. Joseph B. Beadle and others, *for support of a Teacher*, 200 00
Morristown. Miss M. A. Johnes, 5 00
Orange. Mrs. S. H. Fowler, 5 00
Plainfield. Mrs. Eliza Stillman, 5 00

PENNSYLVANIA.

Library and vicinity. W. Wilson, Sr., $5; Sam'l Glenn and Mrs. M. Kiddoo $3 ea.; E. Wilson, D. Miller and C. Messer $2 ea.; J. McDonough, M. McDonough, S. M. Glenn, E. Glenn, M. R. Wilson, W. Wilson, Jr., M. McConkey, W. Ewing, H. B. Wallace, J. Wallace, R. Thompson and J. Wilson $1 ea.; J. T. 50c., 29 50
Meadville. W. F. Clark, 5 00
Russell Hill. Mrs. R. L. Bramhall, by L. C. G., 1 00
Washington. Samuel McFarland $500, Dr. J. Templeton $10, 510 00
Wattsburgh. Presb. Ch., by L. S. C., Treas., 15 40

VIRGINIA.

Fortress Monroe. Capt. C. B. Wilder, by Rev. E. K., 5 00

TENNESSEE.

Nashville. S. Anderson, 5 00

OHIO.

Avon. Sol. Aid Soc. $10; one box books, by H. L., 10 00
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LEWIS TAPPAN,

Treasurer.